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CONDITIONS.

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RELIGIOUS INTELLIGENCE, FOREIGN AND DOMESTIC.

From the Kentucky Baptist Monitor.

Letter from Rev. Isaac McCoy, to a friend in Ohio, dated January 1, 1823.

DEAR BROTHER,—On the 9th ult. we set out from Fort Wayne, with the remainder of our family, 32 persons.—We were eleven days on the road. Almost every night we had to rake off the snow at our camp to make a place for our beds; notwithstanding, considering the season of the year, our journey was as pleasant as could be expected; it was tedious, but safe. We had four waggons, about fifty hogs, &c. On the road we found the Indians friendly, and particularly so since our arrival.—They visit us almost every day, and seem well pleased that we have come. Our prospects in this respect are truly flattering.

We have a building, containing three apartments, with as many fire places, the whole 68 feet by 20; within 10 feet of this stands our kitchen, making the row 96 feet long. At a little distance stands our meat house, and our smithshop. All these buildings are unfinished. The weather has been very cold almost ever since we arrived, so that in some respects we are uncomfortable for want of warm rooms. But who would not realize much greater privations than have yet fallen to our lot, for the sake of being instrumental in rescuing from misery and death the unhappy people for whose sakes we are strangers in this wilderness? Our school-house is going up, 26 feet by 20. I hope the school will be in operation in the course of 10 or 15 days. Many of our children who have gone to see their friends, are anxiously waiting for us to call them in when we shall be prepared. I think it probable that our school will commence with between 30 and 40 scholars, and I think it pretty certain that we shall be able to obtain as many as it will be practicable for us to keep in our charge. How many of these almost friendless children of the woods, will the benevolence of Christians enable us to pluck as brands from the fire? The success of your labours must, in part reply, to this interrogation.

In your exertions you will no doubt often be opposed by slanderous and false reports respecting the mission, and the society we serve. But remember the words of our friend, Dr. Staughton, "conscious integrity has nothing to fear." We are not afraid of investigation, labouring in the sincerity of our souls, and having been kept, by the grace of God, from any act in missionary concerns, which would excite a blush if proclaimed in the presence of the world. You will probably meet with many, for whom we should adopt the prayer of our blessed Lord, "Father forgive them, they know not what they do." Do not be discouraged, my brother; our cause is good and it will prevail. Meekness and humility become us, and let us endeavour to bear reproaches with patience.

My health has been imperfect ever since I left Fort Wayne; that of my wife not much better. Both are improving.

Benjamin B. Kircheval, Esq. is our agent and

good friend at Fort Wayne. Communications and remittances made to him will receive prompt attention. Should you not hear from me as often as desirable, reflect that the opportunity of conveyance from this to Fort Wayne is seldom and precarious.

May the presence of our blessed Lord go with you. His spirit be your guide and defence, His service your delight, and Heaven your eternal reward.

Extract of a letter from the Rev. Hosea Holcombe, to a gentleman in Washington City, dated

"JONESBOROUGH, (Ala.) May 23.

PADGETT'S CREEK BAPTIST CHURCH.

"This church, long since my first recollection, was very small, and without any minister; and difficulties poured in upon them like a flood, and seemed like swallowing them up. They called for ministerial aid from a distance, with other helps to advise them what to do. The helps came, and when their case was made known, they appeared to be on the verge of breaking up, and becoming extinct; when one member (William Wilbanks,) addressed them as follows—"Brethren, let us try to keep house as long as we can, and when we find that we cannot do it any longer then we will dissolve." They heard with attention, and agreed to make the trial. In a short time a few were added to their number, and ere long a preacher was raised up among them, viz. John Putnam, and after him, Spencer Bobo and Thomas Greer. The first two have gone to receive their reward; the latter is still labouring among them. They began to prosper; and since the difficulties above named were removed, it has experienced several precious revivals—338 were added in one year by baptism, their number at one time was 509. It has been the fruitful mother of not less than five or six different churches, and raised up eight or ten preachers, and their number at present is considerable."

HAMILTON (N. Y.) BAPTIST MISSIONARY SOCIETY.

The Western New-York Baptist Magazine for May, contains the proceedings of the Hamilton Baptist Missionary Society, held in Homer, February 19, 1823. The Society appears to have been prospered in its operations, and to promise much usefulness for the future. Twelve Missionaries were employed the last year, for several weeks each, to itinerate in the interior of the State. The expenditures of the Society for the last year, were \$3139 65, and the receipts \$2685 88. The Indian school at Oneida is an important institution, and occupies much of the attention of the Society. It contains between 20 and 30 children, whose progress in learning is encouraging. On some of their minds religious impressions appear to have been made. It is contemplated to establish a boarding house in connexion with the school for the benefit of the Indian children. The son of a Tonnawanta chief is one of the pupils.—Col. Star.

Extract of a letter just received by the Editor of the Boston Recorder, from Rev. Gordon Hall, Bombay.

—"I have been much engaged for some days, in obtaining, by purchase, a piece of ground, in the midst of the heathen, for erecting a house of God. The situation is very eligible; the price of it 1350 rupees, (about \$600) and we expect the deed to be executed in a few days. We shall immediately put up a cheap shed upon it, and remove to it one of our schools, and begin to make it a central point for our missionary operations. We shall be very desirous to erect a permanent and decent building for the worship of God, as soon as possible. We could, with God's blessing, soon manage to have publick worship in it, in four different languages. Since I have been in Bombay, I have seen, I suppose, about

fifteen heathen, and half as many, Mahomedan temples erected, within little more than half a mile of my house, but no sort of building for Christian worship among the heathen. I am now animated with the hope of living to see one erected, and also to declare in it the unsearchable riches of Christ, to my poor ignorant fellow creatures around me. But where are we to obtain funds for building it? We must look principally to America, though I am not without hope of obtaining some assistance here. But my chief desire is, that God would incline the hearts of the people to hear and receive his truth; and my chief fear is, lest we should in some way or other provoke the holy God to withhold his blessing. O pray earnestly for the poor, helpless sinner who writes this to you, and who with the deepest abasement, would subscribe himself

"Your fellow servant in the gospel, G. HALL."

REVIVAL IN STRAWBERRY ASSOCIATION.

A letter to the Editor (which we shall insert in our next) gives us an account of the revival in this association. It commenced nearly two years ago, at a meeting of the Baptists in Bedford county, (Va.) It extended into the county of Franklin, and during its progress, upwards of 400 persons have been converted, ten of whom have become preachers of the Gospel.—Col. Star.

MISCELLANEOUS.

REVIEW OF MRS. JUDSON'S HISTORY.

A particular relation of the AMERICAN BAPTIST MISSION to the BURMAN EMPIRE. In a series of letters, addressed to JOSEPH BUTTERWORTH, Esq. M. P. London, by ANN H. JUDSON. Washington City, Meehan, 1823, 12mo. pp. 313.

In considering the interesting volume before us, many solemn reflections press themselves upon the mind. One of the first which presents itself, is the connexion in God's providence of the most important series of events, with a cause apparently trivial, and at the time unnoticed. Who regarded that solitary youth as he rode slowly along in doubt whether to prosecute his journey, or to return to his home and read his Bible once more? Yet in the inward ruminating of that single mind, lay the hidden germ which, in its full evolution, may yet involve the moral character of a populous empire, and the eternal salvation of millions of its inhabitants. Had not Mr. Judson felt his first misgiving with regard to the infidel sentiments he had embraced, for aught that appears, Burmah might yet have slept in the deep darkness of its atheistic creed—nay more, the American Board for Foreign Missions might not, to this day, have been formed; and all the extensive system of its wide spread operations for the good of men, might have been lost to our age, and to the world. Let us then keep it constantly in our thoughts, that when the truth of the Gospel is effectually communicated to a single mind, a seed is sown which (especially in a day of Missions, like that in which we live,) may spring up in enterprizes of great extent, and bear its fruit in the final happiness of vast multitudes of our race. Whenever a young man, especially of talents and education, begins to give evidence of religious reflection, let all helps be given him—let his Christian friends watch, and hope, and pray; let him be encouraged to inquire; let all obstacles be removed out of his way to divine knowledge; let all facilities be afforded him for acquiring it; you know not but you may be rearing a Missionary of the Cross; may be preparing one of those destined instruments by which the God of inscrutable counsel, will enlighten the world.

Another reflection, in connection with this, is, that where the circumstances of a sinner's effectual call by the Spirit are peculiar, and strongly marked, especially if the subject of the call is young, and an opposer, we may, for the most part, conclude that

God has much for this servant to do. The early history of the most eminent men in the church, through all ages, will abundantly confirm the truth of this remark. When God calls, as he did from the bush in Horeb, or on the way to Damascus, the world and the church may expect to feel the consequences.

The narrative suggests another thought allied to those above. It is this; that before great usefulness we always find great trials. There is no honour like that which is earned by suffering. This is the Glory of the church's Head—and all who would have fellowship with him in spreading his Father's glory, in destroying the kingdom of the devil, in showering abroad heaven's blessings on the miserable, in turning away the curse from the abodes of men, and making an Eden of this world's wilderness, must be content to share with him in his cup of bitterness—must welcome privation, and lowliness, contempt and persecution; and if they would fill up their glory, must be prepared to share death itself with him that sent them—When the sons of Zebedee asked for high seats in his kingdom, Jesus answered, "Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" He who is not in his spirit prepared for this, need not look to accomplish or attain great things in Christ's service. But these persons took their lives in their hands. They went to the most ferocious nation in the south of Asia, to occupy a station which previous Missionaries had abandoned in despair, and from which they were dissuaded even by Christian friends, best able to estimate what they were undertaking. Look at the solitary student—without an interpreter, without a grammar, without a dictionary, toiling through the most difficult of languages, till his health sinks beneath the task: look at that delicate, cultivated, refined woman, surrounded with savages, who consider woman a beast of burden, without a female to speak to in all Burmah, without a syllable in twelve months from the Christian world. She has one child—her only recreation, and he dies. Her husband is left, and he sickens. Her own health fails her, and, not to interrupt his task, she leaves him and embarks alone, without female companion or servant, to try the doubtful experiment of a change of place. She returns—and soon her husband leaves her—the time for his return elapses—she hears the vessel has not reached the port—and for month after month is in total uncertainty about his fate—and, at last, after once more enjoying his society, a gradual decay compels her to leave him, and she has left him—perhaps for ever. Let a wife, let a mother ponder on these things, and learn to measure that devotedness of heart, which not only endures, but which chooses and welcomes them, that Christ may be served and sinners saved.

Another fact in the narrative deserves remark. These Missionaries chose Burmah; but they were willing to have gone to Madagascar, or to any other heathen land, to which God's providence should seem to direct them. This is true benevolence. It is the love, not of Burmans, or Madagascarites, but of men—of sinners. This spirit seeks only for misery, that it may relieve it; only for ignorance, that it may enlighten it; only for sinfulness, that it may bring the balm of hope, the promise of pardon. And when a young student says to himself or to his friend, I should like to be a Missionary to the Sandwich Islands—I should like to be a Missionary to this or to that station, he says too much. If he has the right spirit in his heart, its language will be this, I should like to be a Missionary.

Another reflection which arises from almost every part of the narrative, is the effect of a conscious performance of duty, in furnishing a spring of happiness amidst the greatest accumulation of surrounding evils. Paul and Silas could sing in a dungeon—and in the case before us, we find this suffering pair, amidst their heart depressing desolations at Rangoon, declaring in confidential letters to bosom friends, that they were never so happy in their lives. How impossible it is for outward calamities to overwhelm a spirit which has this peace within. How all-sufficient is one secret smile from Jesus Christ, to counterbalance the frowns, contempt, hostility, rancour and persecution of a united world. Let the

candidate for missions look at this, while he looks with apprehension at the sufferings before him: let him remember what it was that made the face of Stephen, before his Judges, "as it had been the face of an angel;" and let him not forget that even a greater than Stephen sometimes "rejoiced in spirit."

In looking at the character of the Burmans, as it unfolds itself in their conduct towards the messengers of peace, we perceive that however distant men may be from each other, and however distinguished and even contrasted in all the circumstances of their education, manners, habits, political relations, and religious observances, so long as they remain without the saving knowledge of the Redeemer, their character, in its great leading principles, is one and the same; and though the particular forms it may assume cannot be foreseen, its general actings, in all that respects the gospel, may be calculated upon with infallible certainty. The learned Socinian in the West has his counterpart in the learned Buddhist of the East—the disputatious Philosopher of the Grecian portico has his likeness in the yet more disputatious Sophist of the Burman Zayat: the self-righteous church-builder in a Christian land may see his own likeness in the self-righteous pagoda-builder of Siam and Pegue. Every where, under all skies, under all governments, under all religious systems, "the carnal mind is enmity against God: it is not subject to his law, neither indeed can be." And so on the other hand, the gospel, and the grace it brings, are found to produce, in substance, the same effects in every part of the world. Every where it slays the enmity of the heart, humbles the self-confident pride of the understanding, purifies the polluted affections, and gives an heavenly image to the human character. Here therefore, there is a still farther encouragement for the intended missionary. He is to meet with no new race of beings, no unexpected phenomena: he will find, go to what shore or "sea girt isle" soever his God may send him, the sinners of his Bible; he will hear, in substance, the same objections, and experience, in the main, the same reception with those whose history he has read from a child, in the Acts and the Epistles. And if he goes not in vain he will find the heathen converted by the same instrument, and by the same power, too, as Paul did, and Silas did, and Barnabas did, and all the twelve, and all the seventy.

Of the many other reflections which present themselves, we shall mention only two more. The first is on the error of that system of thinking and of acting in relation to missions, which advocates the sufficiency of a slight preparation in those who devote themselves to this service. After all the light of experience on this subject, and all the conviction it has produced in thinking minds, there still lingers a lurking persuasion among Christians, in general, that in this department of the ministry, personal piety, ardent zeal, and determined enterprise, supersede almost all other preparation. If, indeed, heathen countries were to be taken possession of for Jesus Christ, as they commonly have been for earthly monarchs, by braving the dangers of the deep, despising the hardships of the voyage, effecting a landing, and planting one standard on the shore—this might be true. But the case is far otherwise. Languages are to be acquired—the Scriptures, the primordial oracles of truth, are to be translated into a new tongue—all manner of persons are to be encountered, all manner of arguments met and answered, all manner of inquiries into all parts and points of the Christian system provided for—and all this while souls are living or dying on the issue.

And is a raw lad, scarcely enough indoctrinated to be settled in his own belief, unacquainted with controversy, unable to appeal to the original Scriptures, and uninformed on all subsidiary subjects of knowledge, a fit representative of Jesus Christ and his religion, to an entire nation of the unbelieving world? Perhaps, as usual, the example of the Apostles is quoted. It makes directly against those who urge it. So far were those most wonderful men from being sent unfurnished, that the most stupendous miracle of the Christian dispensation was wrought to furnish them. In one mystic moment they were filled, directly from heaven, with all gifts

and all knowledge; and even to this, was added the constant miraculous superintendence of the Spirit by which they were taught, at the moment, and without premeditation, "what they should speak." Is this done now? Let the weary labours of Rangoon, let a Missionary, dumb for years to the very people he came to instruct, let his wasted health, his sinking heart, his weeping partner, answer.

In the last place, how forcibly does the entire scene of the interior of a Christian Missionary station pray to Christians that they would pray to God! If any thing can make a pious heart melt with tenderness, while it is at the same time solemnized with admiration, it is the spectacle of two such labourers alone amidst the surrounding darkness. In themselves, who so weak as they? in themselves, what so insufficient to change a nation's faith? They know it—they feel it—they confess it hourly, and yet they labour, and yet they hope. It is a sight for angles to look at. The devil looks at it with a contempt, a malice, and a fear, that devils alone can know; every plan is revolved, every instrument prepared, to quench the little flame in endless night. And shall such devotion have no reverence?—such suffering no sympathy? Shall heaven's blessing be asked, and not for them? Shall the church hold her jubilees, and bask in the full light of an almost perpetual Sabbath, and forget the place where two or three solitary sufferers spread the Lord's table alone, and where no Sabbath is beyond their dwelling? Forbid it, forbid it, every feeling of humanity, every dictate of religion, every pulse, every throbbing of a Christian heart!

N. York Christian Herald.

THE REMAINS OF THE TRANSFIGURATION.

And straightway all the people, when they beheld him, were amazed, and running to him, saluted him.—*Mark ix. 15.*

The Scribes and Pharisees took advantage of the absence of our Lord, to harrass and perplex his disciples. Like those who wish to entrap the young, and who assail them while their friends and guardians are at a distance, they regarded this as a noble opportunity for exposing their ignorance to the people. The questions which they put to them were not proposed with candour and meekness; or from a sincere desire to know the truth respecting their Master, but to puzzle them, and to draw from them such answers as they might employ to the prejudice of the claims of Jesus. Their kind and considerate Lord saw the snare that was spread for them, and appeared for their help in a season of need. Such was the attraction of his presence, that the people running away from the scribes, saluted him with respectful and affectionate homage.—Neither their threats nor cavils could keep them from yielding to this impulse.

But what was it in our Lord's appearance which amazed them, and attracted them to him? To this question I answer, it was the remains of that splendour which had irradiated him on the mount. After Moses had been with God forty days and forty nights, his face shone with bright lustre. Aaron and all the children of Israel were afraid to come nigh to Moses; but the people were attracted by the splendour of our Saviour. The lustre on the face of Moses was awful and dazzling; that on our Lord's, though bright, was mild and pleasing. The one came from the scene of terror, the other from that of grace and love. The one was suited to the law which was a dispensation of severity and bondage; the other that of the Gospel, which is a dispensation of benignity and peace. This lustre required no veil as that of Moses did, for it was most pleasing and grateful to the eyes of the spectators. It resembled the moon walking in her brightness, rather than the sun in his meridian glory. It did not long continue, for that face was soon exposed to shame and spitting, and on his eye lids sat the shadow of death.

This beautiful circumstance in our Lord's life suggests various reflections. It shows us how ready we should be to quit this scene of idle and captious dispute for the presence and the worship of the Saviour. The questions which these scribes were putting the people, might have excited the curiosity of the people, or flattered their prejudices in favour of the Mosaic institutions, or the temporal

conquests of the Messiah; but they abandoned them the instant they recognised our Lord, and, running to him, saluted him.

There are various questions which are agitated from time to time; some of these respect mysteries beyond the comprehension of human faculties, and others regard topics unworthy of the eager interest of Christians. These are perverse disputings, in which the worst passions are excited, and the most abusive names are given. These are questions in which the doctrines of the Gospel are held up for discussion as to their evidence and influence, and contentions respecting the talents of those that preach them. But it would be endless to specify the vain and bitter questions by which the Christian world has been agitated; and did we see the glory of Jesus full of grace and truth, we should cast them all behind us, and repair to him in whom are hid all the treasures of wisdom and knowledge. From idle speculation let us engage in practical piety; and from angry controversy let us turn to adoring praise. In Jesus Christ, and him crucified there is the best wisdom for the understanding, the best hope for the heart, the best motives for holiness, the best solace in affliction, and the best support in death: "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."

This incident shows us that communion with God hath an influence on those who enjoy it, which is apparent afterwards. We are not in ordinary cases to look for its traces in outward splendour; but its influence is visible in the spirituality of the conversation, in the circumspection of the conduct, in superiority to the world, in zeal in the cause of Christ, and in that cheerful patience with which the evils of life are borne, and that mild benignity with which the most offensive treatment is overlooked and forgiven.

Some, in their boasts of communion with God, have exhibited very indifferent evidences of it.—Bodily convulsions, disregard of their worldly business, harsh reflections on others, contempt of the restraints of prudence and order, and the venting of the strangest speculations, and of the most extravagant plans, having been the result of the pretended fellowship of some with the Deity. The light which surrounded them was the wildfire, the rapture that inflated them was a delusion. It is by the meekness, the lowliness, and the sanctity of our Lord, that men will take knowledge of us that we have been with Jesus. To this test let us bring our own experience, as well as all the pretensions of others. They who are most with God will show most of God, and most of his image will be apparent where most of his love is felt. Many good men err in this, that they are more solicitous about communion to comfort, than communion to sanctify. In this incident we see that very strong impressions connected with religion may be felt without any lasting or saving change. Who that saw the amazement of the multitude, their running to meet our Lord, and their saluting him, would not have concluded that they would live and die the steadfast adherents of his cause; yet probably some of them joined in the cry, "Away with him;" and some who thus saluted him bore a part in the impious derision with which his claims and even his sufferings were insulted. And how many have there been, in subsequent ages, who have professed a warm regard to religion, and shown a great eagerness to attend on its ordinances, who have afterwards become cold and careless, like the seed in stony places, which sprung up quickly, but having no proper root, soon withered away; so such professors endure only for a while, some circumstance disgusts them, and their fair appearances pass away.

When we hear of any general movement in any quarter, of a religious cast, let us rejoice with trembling. It is delightful to hear of the slumbers of the secure being broken, and those once indifferent and scornful, crowding to Wisdom's gates; but let us pray that their goodness be not as the morning cloud and the early dew. It is pleasing to mark the hearts of the young melting while religious truth is stated to them; yet let us not pronounce hastily that God hath given them an heart

of flesh. We must ascertain this by their abiding interest in divine things. It is gratifying to see the careless brought to solemn reflection in the house of mourning; but let us remind them of the difference betwixt godly sorrow and the mere regrets of nature; betwixt habitual piety, and the momentary melting of serious feeling. When Barnabas saw that which he was assured was the grace of God, he was glad; but exhorted them all, that with purpose of heart they should cleave to the Lord.

We are led by this incident to remark how inexcusable the disregard is with which the Saviour is now treated. He is not with us as to his bodily presence; we see not the lustre of that face which shone on Tabor, and hear not the accents of that voice in which sweetness and majesty were so happily blended; but in his word and ordinances he is exhibited to us in the glory of his power, grace and love; his glory as a Prince and a Saviour, with the law of kindness on his tongue, the tenderest pity in his countenance, and the blessings of salvation in his hands. Yet how many say to him, "Depart from us, for we desire not the knowledge of thy ways." How few are heard saying, "Behold we come unto thee, for thou art the Lord our God." Men will crowd to the scene of amusement and folly, they will run to greet with their acclamations any popular character, and lavish their applauses on persons deserving their abhorrence; but of Jesus they say, "He hath no form nor comeliness." Let us bewail such insensibility to the worth of the noblest object which the mind can admire or the heart regard. Let us say, Draw me, we will run after thee; and let us plead the speedy fulfilment of that promise, "Thy people shall be willing in the day of thy power, in the beauties of holiness." We wish thee, O our Redeemer, the dew of thy youth, the homage of every kingdom, and the throne of every heart. There is a circle within which every man hath some influence, and let ours be employed to excite and to draw men to flee to the Saviour.

With what rapture will Christ be contemplated in heaven! There he appears in the fulness of his glory, of which the splendour on Tabor was only an emblem and a pledge, and looks on his redeemed with unmixed complacency. There he is beheld with admiration, ever new affections always glowing, and joy always rapturous. From his countenance not an eye wanders, and in his praise no voice is silent. Here familiarity produces indifference to the grandest objects of a worldly description, but it is the peculiar glory of religious objects that the more they are studied the more they are admired; the more they are felt the more they are loved. The prayer of Moses, "I beseech thee shew me thy glory," shall then be fully answered, because for the complete answer of it saints shall then be fully prepared. The glory of God shall be seen shining in the face of Jesus, a glory which no humiliation can now darken, a face which no sorrow can now mar. It is to this object that every eye shall be directed. That call of our Lord, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," shall assemble his redeemed around him, and never shall they be withdrawn for one moment from the brightness of his presence, or the endearments of his love. Nay, that they may be brought to the enjoyment of this bliss is the object of his intercession in heaven, for he knows that this alone can render them supremely happy, and in this one prayer he sums up all his wishes for their eternal felicity, "Father, I will that they whom thou hast given me may be with me where I am, that they may behold my glory." To this their best hopes are directed, and in this all their affections will rest.

Let Christians rejoice in hope of the glory of God. In every step of your journey through life look unto Jesus, and this will give you resolution to struggle, strength to hold on, and patience to finish your course; and in heaven you shall look to him in the midst of the throne, and beholding the fulness of the Godhead dwelling in him bodily, the brightness of the Father's glory surrounding him, and the power of an endless life flowing from him to all the mansions of the blessed, you shall

sing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

THE SOUL.

The soul is that in man over which death hath no power; which the grave cannot confine; and which will live when the earth shall be burnt up, and the sun and moon shall cease to be. This immortal part will survive "the wreck of matter, and the crush of worlds."

The body, in its present form, is destined to decay and moulder in the dust. By the stroke of death it becomes an unfeeling, inanimate lump of clay; as incapable of suffering, as any other lifeless matter. But the soul lives—a feeling, active, conscious principle, susceptible of all the affections and desires, of the pleasure and pains of which it is capable, while a resident in its clayey tabernacle.

Over the body men have power; they can confine it in prison, can put it in pain, or they can destroy it. But over the soul men have no power; they cannot hurt nor destroy it. When it is separated from the body, it returns to God who made it, and he appoints its destiny according to its character. The soul is all that will survive of man. In the lapse of a few years, nothing of the present generation will remain but their souls. Man commences on earth an immortal existence; this is the infancy of his being; the beginning of that which will never end. If there is, therefore, any thing in man that is valuable, it must be the soul, for this is all that will soon exist of him. Reason teaches, if all, that man hopes and desires, as an immortal being, and all that he will suffer or enjoy as such, depends entirely on the soul, it must be precious. And with reason agrees the word of God; "What shall it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" But are men exposed, without repentance and an interest in Christ, to such an irreparable loss as that of the soul? and are they not continually mindful of their danger, and frequently speaking about it. Men, when their crops are exposed by the cold or the drought, are often speaking about it, and are anxious on that account; when their property is in danger, they feel solicitous, and make it a subject of frequent remark. And do they not feel this solicitude, this anxiety, when their souls are in danger of being lost forever? Do they not make it a subject of daily enquiry, "What shall we do to be saved?" "Be astonished, O ye heavens, at this." But can men rest easy and contented when that which is of more value than ten thousand worlds is exposed to endless ruin? It is true, they *can*—they *do*. Many have lived a long life, and have manifested little or no apprehension about their immortal interests, and perhaps have never seriously inquired how they could make their peace with God, or secure the salvation of their souls.

Reader, how is it with you? Hast thou found peace in believing? Let me say, pause and reflect, and act as becomes an immortal being.—*N. H. Repository.*

Tax on Morals and Property.—It is painful to the religious community to read such occurrences as the following; that in Jamaica, Long-Island, on the 29th of May, a horse-race was witnessed, under the bet of not less than \$250,000, and in the presence of between 40 and 50,000 spectators. How liberal in property, as well as in the sacrifice of morals, if not immortal souls, is the kingdom of darkness! how extravagant the contribution, and how small the object! Most of such people probably would not feel able to contribute a dollar to promote the spread of the Gospel of Christ.—*Poultney Gaz.*

BETHEL FLAG.

While each different nation has its distinctive flag, one after this manner, and another after that, it is peculiarly pleasing to observe, that there is one banner, under which Christians of all countries and of all denominations can fight in the spiritual warfare. We refer to the Bethel flag, which is now extending its holy victories in almost every sea. A minister in the Isle of Man, formerly a midshipman

in the Navy, desirous of collecting his brother seamen within the sound of the glorious gospel, has written to London for a Bethel Flag, that he may hoist it there also. We wish him much success, and a rich harvest of souls.—*Ch. Watchman.*

When I look upon the tombs of the great, every emotion of envy dies within me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tomb of the parents themselves, I consider the vanity of grieving for those we must quickly follow; when I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men who divided the world with their contests and disputes, I reflect with sorrow on the little competitions, factions, and debates of mankind; when I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that great day, when we shall all of us be contemporaries, and make our appearance together.—*Addison.*

THE CHRISTIAN SECRETARY.

HARTFORD, JULY 12, 1823.

Among the various periodical publications of the day, we notice with satisfaction the recent commencement of the "Boston Medical Intelligencer," a weekly paper, edited by J. V. C. SMITH, M. D. Through the medium of this publication, extraordinary cures of disease, and their treatment, both foreign and domestic, may be communicated to the public. By this means, facts and observations which daily occur, will be preserved, and be useful not only to the practitioner, but to those in the common walks of life.

Hardly a century has passed by, since improvements in the arts and sciences were monopolized by the inventors and discoverers, and the surrounding world were in a great degree, ignorant of their existence: But we live at a time when the benefits to be derived from improvements are common property. And, much to the credit of the Medical gentlemen, they now seem willing, not only to give to the world, through the press, the result of their professional labors, but likewise give admonitions, in order to prevent disease.

While reflecting on the arduous labours (and many times very unpleasant ones) of the Medical practitioner, we have often thought of the expediency (if the term may be used) of their possessing that spirit and that religion of Him "who went about doing good." They often witness scenes of distress, both from poverty and sickness—often observe the trembling spirit, fearful to launch into a vast eternity, and yet unable to remain in its tenement of clay.

To be able to relieve temporal wants gives pleasure to the generous mind—to give relief in cases of bodily pain is cause of greater pleasure. But to be an instrument in administering consolation to the "diseased mind," fills the soul with indescribable emotions, and the heart melts in gratitude to God. And when the practitioner, viewing the daily waste of a patient, can feelingly and understandingly direct the mind to Him, who not only healed the body while on earth, but can cleanse the soul from its pollutions, and fit it for the regions on high, he performs the best office of a friend, and furnishes aliment for his own soul.

WHITHER IS MY BELOVED GONE?

Solomon's Song, vi. 1.

"Where," says the soul who once was fed
With living manna from above,
"Where has my much beloved fled,
Leaving me helpless here to rove?"

Where shall I go to seek my spouse?
To valleys in sequestered woods?
Or shall I rove the mountain brows,
Or course the murmuring crystal flood?"

No! There my true-love ne'er retires;
His walks are on a loftier road;—
He roves where love's illumining fires,
Point the inquirer to his God.

Go to his WORD, you'll find him there;
Use the appointed means of Grace;
Seek him in all-prevailing prayer,
Haply he'll turn, and show his face.

Intreat him, and he'll soon return;—
Tell him you love his suits the best;
Tell him, your soul for him doth mourn;
He will appear to give you rest.

SUMMARY.

Territory of Arkansas.—A very accurate sketch of this section of the Union, has recently appeared, from the pen of Judge Eskridge. In this country, which is of considerable extent, there is every variety of soil and climate, and the Mississippi, by which it is bounded on the east, affords a facility for the navigation of the largest class of steam boats at all seasons of the year. But not only do they possess the advantages of this "father of waters;" they have also many navigable rivers flowing within our own territory, with bottoms from ten to twenty miles wide, of a soil extremely rich, and well suited to the culture of tobacco, corn and cotton. The Red River is navigable 1200 miles in this territory, and on each side of the river, from three to six miles wide, the soil is fertile as human avarice can desire. The ore of the lead mines which have been discovered there, is said to be quite equal to that found in the state of Missouri, and yielding from 87 1-2 to 90 per cent. Copper ore has been found in the county of Independence, and every county in the territory will furnish iron ore in abundance. A quarry of gypsum has been discovered in Clarke county, and saltpetre is extensively manufactured on White River. Every part of the territory affords salt springs, and considerable quantities are now manufactured in many of the counties. White and black sulphur springs, are found in many counties, and the hot springs, situate in Clarke county, are 40 or 50 in number, and issue out of a large hill.—*National Gazette.*

From the large supplies of ammunition which are said to be continually arriving at Bayonne, it would seem that France intended to continue her aggressions upon Spain.

A Bayonne paper of the 25th of May, says—"We have nothing new from Pampeluna and St. Sebastian: it seems as if the siege of those places was forgotten, or thought to be unnecessary. Yet Guerillas are forming in the most favourable parts of Navarria and the three provinces, to which those fortresses will be a support and a place of refuge when they are pressed by a superior force.

The fatal accident attending a late exhibition of fireworks, leads us to hope that such exhibitions will be very rare. They necessarily take place, at a time of evening, when exposure to the air seems more hurtful than we can readily account for, and in unsheltered places. The last exhibition of this kind is considered to have thus proved fatal to a young lady of this city, and the preceding one to an inestimable father of a family. To such events, the exhibition presents no counterbalance.

Bos. Med. Intel.

At Salem, on the evening of the 4th of July, during the exhibition of fireworks, one of the rockets took an unexpected direction, and set fire to a chest containing over 300 rockets, by which several persons were seriously injured, and a lad killed.

Dempsey Carr was hung in Virginia, on the 29th inst. The rope, used in the first attempt to hang him, broke, and he fell to the ground. As soon as he recovered, he prayed aloud to God to have mercy on his soul, and so continued until another rope was procured, when he was launched into eternity. Willis and Dempsey Carr were convicted at the court for Isle of Wight county, for the murder of John McCall, last autumn. Willis was sentenced to the penitentiary for 13 years.

Salem, N. J. July 2.—A distressing occurrence took place in this town on Thursday afternoon last. A lad, aged about eight years, the only son of Mr. Michael Hackett, and a son of Wm. Wood of similar age, were riding together on horseback, when they were thrown from the horse and the arm of the last lad was broken; while the foot of the other more unfortunate boy stuck in the stirrup, and he was dragged a considerable distance, the horse upon a gallop, and his brains dashed out. The boy struggled a few minutes and expired. On the approach of the father of the child, to witness so shocking a spectacle, he became distracted: and Mrs. Hackett, tho' not permitted to see the child until laid out, was also bereft of her reason on hearing the distressing intelligence. This affliction is, if possible, rendered more distressing, as an only daughter and child, aged about 14 years, has laid for many weeks apparently at the point of death, with scarcely any hopes of recovery.—*Salem Messenger.*

BUFFALO, July 1.

Casualties.—Drowned, in Hamburg, on the 25th ult. Obadiah Dunham, son of Josiah Dunham, aged about 20 years. In company with two other young men, he was bathing in Webster's mill pond, on Smoke's creek, and being unable to swim, endeavored to cross the pond on a plank—when some distance from shore, the plank turned over, and he sunk in deep water. He arose twice to the surface, and his companions tried in vain to rescue him from his impending fate.

Ira Welcher, of Penfield, Monroe co. was killed a short time since, while blasting on the canal, near Rochester.

Nathaniel Ledger, a mason by trade, was drowned in Sandusky Bay, on the 16th ult. while bathing. It is said he learned his trade in New-York.

FROM EUROPE.

By the arrival last evening of the Packet ship Robert Fulton, Capt. H. Graham, from Liverpool, the editors of the New-York Daily Advertiser have received regular files of London papers to the 22d, Liverpool to the 24th, Lloyd's List to the 20th, and London Shipping Lists to the 21st May, all inclusive. The contents of the papers have been principally anticipated by other arrivals, if we except the marine intelligence and general state of the markets.

France is about to contract for a loan of 16 millions sterling to carry on the war against Spain.

In consequence of the apprehensions which are entertained of a general rising of the disaffected in Ireland, two regiments of the Guards have received orders to hold themselves in readiness to proceed to that unhappy country.

Gilbert & Dean, of Boston, advise the public that counterfeit five dollar bills of the Stonington Bank are in circulation—well imitated, but a little larger than the genuine.

Ordinations.—In Sumpsterville, S. C. Rev. Isaac R. Barber, was ordained an evangelist, May 29th, by the Presbytery of Harmony. Sermon by Rev. Mr. James. On the same day a church was organized, and the Lord's Supper administered.—A pleasing circumstance ought to be mentioned. The exercises were performed in the Baptist Church. The Baptists and Presbyterians here assist in the support of the minister of each denomination, who preach on alternate Sabbaths in the same house, to the same congregation.—Ministers and people live in harmony and love.

Rev. James B. Stafford was ordained by the Concord Presbytery, (S. C.) June 6th, and installed over the Congregation of Purity. Sermon by Rev. John B. Davies. The Concord Presbytery has 61 congregations, 23 ministers, 4 licentiates, and 4 candidates for the ministry. In these congregations are more than 5000 communicants.

ORDAINED.—On the 14th May, the Rev. Daniel Stevens, to the pastoral care of the 2d Baptist Church and Society in China.

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